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Dedication.

To the women of India to-day, and to the memory of the Indian Women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

The Editor will be glad to receive articles suitable for publication in English or in any of the Indian languages.

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Editorial Notes.

October is the month in which Mrs. A. Besant, the venerated President of the Women's Indian Association, was born seventy-three years ago. We wish her a long extended life of that helpful service to humanity in which her happiness has ever consisted. She stands as an ideal to which all women should aspire. She is an embodiment of devotion to Truth, of courage in thought and action, of wise motherly guidance, of the power and capability of womanhood in public as well as private life, and of the deep religious nature which is in the heart of all women. May we worthily follow in her footsteps!

All India mourns the passing away of its great patriot, Lokamanya Bal Gangadar Tilak. All classes and sects united to do him honour at his funeral ceremonies in Bombay City and women also prominently showed their sorrow and respect for the dead leader. A public meeting of the ladies of Bombay took place in the Gandarva Mahavidyalaya under the chairmanship of Srimati Saraladevi Chaudhari. As the crowd was too great for the spacious hall an overflow

meeting was held in the compound, the chairman having to address it also. Srimati Saraladevi said :—

The wonderful funeral procession of Mr. Tilak testified the appreciation by the people of Mr. Tilak's love for his countrymen, a love that hoped for the highest and braved all and made him suffer repeatedly for their sake. Swaraj to him was a passion and he gallantly fought all his life for the interest of his country. She exhorted the audience to follow his simplicity of dress and manners and use nothing but Swadeshi goods. The speaker deprecated the slavish imitation of following the latest western fashions in dress and passionately appealed to all her sisters to show their love for the departed patriot by taking a vow to use nothing but Swadeshi goods at least for some years if not for ever.

Many other ladies also spoke eulogising Mr. Tilak's great qualities which endeared him to the rich and the poor alike.

Resolutions were then passed expressing the deep sense of sorrow of the Women of Bombay and conveying condolence to the family of the deceased. Another resolution was put from the chair and carried unanimously that the women should take a vow of Swadeshi for five years at least to express their mourning for Mr. Tilak in a substantial form for the National benefit.

In Lahore as many as 2,000 ladies held a meeting and passed a resolution expressing great grief and sorrow at the untimely death of Mr. Tilak.

The Women's Indian Association remember with gratitude that the Home Rule League of which Mr. Tilak was President was the first political organisation to announce publicly its support of women suffrage, and since that reply to the request of the W.I.A. the enfranchisement of women has become one of the objects of all the Nationalist organisations.

The following Resolution was passed by a recent meeting of the Madras Legislative Council :—"That this Council recommends to His Excellency the Governor in Council that in Clause 2 of sub-clause (b) of the Madras District Municipalities Act provision should be made for giving special facilities for voting to all women voters, and particularly to Muhammadan women." It was the Hon. B. V. Narasimha Iyer who suggested to the Government that it was possible to make arrangements to depute lady polling officers to record the votes of pardanashin ladies in several places. The Hon. Sir Rajagopalachari accepted this suggestion on behalf of the Government. These special arrangements do not in any way prevent women from going to the poll in the usual way as so many of the Madras women did in the last Madras elections, but it attempts to give Muhammadan women under the Gosha system the full advantages of the Municipal franchise and is welcome as showing the consideration of our legislators for the women in the electorate.

We are glad that for the first time Indian women appeared at the International Women's Suffrage Alliance Congress which was held this year at Geneva, Switzerland, after a break of seven years due to the war. The following extract from an account of the meeting which was devoted to the Women's Movement in the East will interest our readers :—

Mrs. Mrinalini Sen, looking like a girl, and dressed in an exquisite robe, that reminded us of the rose-coloured clouds which herald the dawn, told us something of the greatness of the influence of women in the past History of India, of the honour given to women in the family today, and of the need for her co-operation with man in all social and political work. Mrs. Hirabai Tata, of Bombay, herself a delegate from that Province, where the interests and education of women are receiving such special consideration, spoke feelingly of the need for the franchise and the work that is being done in India to obtain it. She wound up a beautiful speech delivered in an impressive manner by reading a message from the Britain and India Association, which touched the hearts of all present. The message ran as follows:—

"The Britain and India Association which is working to promote understanding, friendship and sympathy between Britain and India, sends cordial greetings to the Eighth Congress of the International Woman Suffrage Alliance assembled at Geneva, records with pleasure that Indian women are thereat for the first time represented and urges upon the Congress to do whatever lies in its power to further the cause of Women's Franchise in India."

Mrs. Sarojini Naidu in the opening of her address won the hearts of the Genevan people by regretting that she could not address them in their own language, the speech of that wonderful people, who more than a century ago had given the three great watchwords to the world, viz: Liberty, Fraternity and Equality. She reminded her audience, however, that she was addressing them in a language as foreign to herself as to them, a fact they might well have forgotten, as the beauty of her English and the charm of her enunciation made it impossible for them to imagine that this was other than her mother tongue. As usual her eloquence brought down the house, and she was obliged to rise again and again in response to the storms of applause which it evoked.

Mrs. E. Gaunlett spoke for Japan but unfortunately the Chinese delegate, Mrs. Tcheng Yu Siou, had been seized by influenza on her way to the Congress and was unable to be present. The Turkish official delegate, Mrs. Terrouk Kibristy, spoke in French with the most delightful ease and freedom, but she painted a terrible picture of the condition of her people, and pleaded for a better understanding for them from the other European powers.

It is impossible to convey to anyone who was not present at this wonderful meeting the extraordinary sense of power, latent as well as expressed, that was revealed to us in the bearing and speeches of the Women of the East. They at once dissipated all the preconceived ideas of the subjection of women, and made us realise

in them an ideal of womanhood, strong and resolute, wise and tender. Their complete emancipatien from political thraldom will come rapidly and by their own efforts."—*(Britain and India)*.

The following is the second list of the Legislative Council candidates who have replied to the Hon. Secretary of the Women's Indian Association stating that they fully support Women Suffrage for India and promising to use their power, if elected, to remove the present disqualification of sex in matters of franchise and public service:—The Hon. V. Madhava Rajah (Palghat), The Hon. N. Subba Rao (Mangalore), The Hon. K. V. Rangaswami Iyengar (Srirangam), T. Sivasankaran (Salem), V. Srinivasa Chariar (Tiruppapuliyur), V. L. Narasimham, B.A., B.L., (Guntur), R. Srinivasa Aiyangar (Cuddalore), V. Tirumalai Pillai (Madras,) S.C. Venkatappa (Salem), B. Sundararama Reddy (Boochireddipalyam), Edara Pitchiah, (Kavali), A.S. Venkataramana Aiyar (Krishnapurnam), P.N. Jambulinga Mudaliar (Vellore), J. Rajagopalan (Nellore), V. Venkatasubbarao (Vetapalem), M. G. Parthasarathi Mudaliar (Vridachalam), K. Surya Narayan Row (Madras), T. C. Thungaveloo Pillai (Trichinopoly Fort), C. Seshacharlu Aiyar (Nandalur), P. Siva Rao (Bellary), A. M. Chinniah Chettiar (Tirukoilur).

Their letters include the following expressions of opinion:—

"I sincerely hold that the exclusion of women from the electorate will only perpetuate their degradation . . . . . . If I am elected I shall deem it my first duty to move a resolution regarding this matter. . . . I am entirely in favour of the granting of the franchise to women. I have always been of the opinion that given the same advantages, training and facilities, women will not only be equal to men but far superior . . . . . . I hold that the presence of women in any assembly produces a benign influence and prevents the brute passions of men asserting themselves . . . . Woman Suffrage will occupy an important place in the election manifesto I shall shortly publish . . . . . . I wish to state that it is a serious injustice done to the women of the country in not having extended to them the same franchise rights as are granted to the men . . . . I assure you that I will do my best to see that Women Suffrage is granted, and that without delay." . . . "I am one of those who believe that the salvation of India lies in the raising of her women to an equal status with man and I have therefore no hesitation in pledging myself to support Woman Suffrage . . . I am a firm believer that the help of women is no less needful than that of men and the combined work of both leads to expedite the advancement of the country. Any movement to take part in the new Reform Councils will have my hearty support and I will surely declare this in my election manifesto."

The Women of Bombay are proving themselves very wide-awake in public matters and in questions relating to women's interests. They have held a crowded meeting under the auspices of Gujerat Hindu Stree Mandal and over a dozen other Women's Associations, and at it they protested against the injustice of the sex-disqualification which debars them from becoming Municipal Councillors, and they prayed the Corporation and the Bombay Government to remove the said disqualification. Dr. (Mrs.) Doshabai Jehangir Ruttonji presided and emphasised that the presence of Women in the Corporation was urgently needed in Municipal affairs connected with education, children's welfare, etc., and that it might lead to much-needed legislation on the whole question of social purity which was daily becoming more insistent, and the neglect of which was greatly endangering public health.

We pray that their efforts may have speedy success!

It is a sad fact that the use of intoxicating drinks is on the increase in India. Women's Societies ought to take a prominent share in influencing the Government to introduce a Prohibition Law for this country. Women should teach in their homes the evils of taking strong drink, and they should demand that lessons should also be given to their children in every school showing in a scientific way how injurious intoxicants are to the body, mind and soul. It has been chiefly through the agitation of its women that that great, progressive country, the United States of America, has forbidden the sale of intoxicating drink within its bounds, save as a medicine. In this matter, as in many others in India, "a stitch in time saves nine."

The Editor begs to acknowledge the receipt of donations towards the Publication Fund of *Stri-Dharma* from the following Branches and members, and thanks them for giving freely according to their circumstances:—Bombay, Vellore, Nandod, Lashkar, Gwalior, Bellary, Sorathikuppam, Chigmagalur, Madanapalle Branches: Mrs C. Jinarajadasa, Mrs. Sadasiva Iyer, Mrs. Rama Rao, Mrs. Guruswamy Chetty, Mrs. Ramaswamy Iyer.

Branch Reports.

Vellore.—The Branch meets regularly every Saturday. Religious books are read, and addresses are given by the Secretary on sanitation, child welfare, and women's duties in the various lines of activity in the outer world as well as in the home. One sub-branch has been formed at Kosapet which holds its meetings every Tuesday and a second sub-branch at Saidapet, meeting every Thursday.

Nandod.—The branch has been meeting every alternate day and the following books were studied under the instruction of Bro. H. C. Bakshi, viz. "At the Feet of the Master" and "Practical Theosophy." Two lectures to all the ladies of the town were given on "Stri-Dharma" and "The present state of our society." A library for women is being collected. The branch has proved its utility to the public during the year by its distribution of old clothes to the poor.

Bellary.—The branch is working very well and is holding classes daily in the Theosophical Lodge.

Surat.—As a result of a drawing-class recently started by this branch two girls out of six were successful in a public examination, Mrs. A. Besant visited the class in April, distributed the prizes and inspected the work. The Secretary personally visits various parts of Surat city and strives to awaken the interest of her sisters in self-development.

Benares.—The Sunshine Club connected with the National Girls' School, Benares, reports that the copies of *Stri-Dharma* sent to them are given to new members on their admission to the club. They all much appreciate the articles in our magazine.

Bombay.—This branch was one of seven different Women's Associations under whose auspices a remarkably large women's meeting was held in Bombay to express condolence with the family of the deceased patriot Lok. Bal. Gangadhar Tilak. It also took part in the meeting called to secure the removal of the restrictions preventing women from becoming Municipal Councillors.

Tanjore.—The excellent Secretary of Tanjore W. I. A. Srimati Chellammal, has unfortunately had to resign her office there, owing to her husband's transference to Sivaganga. Her removal will be a great loss to the Tanjore members. She hopes, however, to be able to start a branch in her new home.

Coimbatore.—On July 25th Mrs. Besant paid a visist to the branch which held a large meeting in the National Girl's School. There were songs and kolatam by the girls of the school and then an Address was read by Sreemathi Singarammal (Mrs. T. R. Bhashyacharya) in which the following occurred :—

"In this branch of the W. I. A. we have 47 members who meet regularly every week. By reading newspapers, by discussions and by lectures we are studying the women's problems in India. We have been in close touch with your activities in England as our representative and we take this opportunity to express our gratitude for all the trouble you have taken on our behalf. We hope to secure woman suffrage in this country from our brothers who will be elected shortly to the Councils. We are glad to see that the National Home Rule League of which you are also the President has a Woman Suffrage Bill as one of the foremost to be introduced in the new Councils.

We again express our sincere gratitude for all that you are doing for the uplift of India. May Iswara bless you with long life! and may we, the Women of India, achieve our greatness under your kind guidance!"

Mrs. Besant's reply will be found on another page of this issue.

News about Women in Other Countries

England.—Two hundred and fifty women have been made magistrates, including many former workers for Woman Suffrage and women well-known for their work for the working-class women and for the national health.

The highest reward 'For Valour,' a little bronze cross called the Victoria Cross, may now be won by a woman. The permission for this honour has been brought about by the great deeds of heroism performed during the War by women connected with the Army and the Red Cross.

America.—Mrs. Annette Adams of San Francisco has been appointed Assistant Attorney-General of the United States. This is a great responsibility and honour for a woman lawyer, for the legal profession was long closed entirely to women.

Japan.—The Japanese women who were put on a six-months' trial as conductresses of the trams in Tokyo, the capital city of Japan, have proved themselves entirely satisfactory to the Company Managers and to the public. They are being retained permanently and their numbers are being increased.

France.—A large Conference of Women has been held in Paris. French women have not yet got the municipal vote but this Conference has given them such a stimulus that they are sure to gain it soon. Mrs. and Miss Tata were amongst the speakers at the meetings.

Mrs. Besant's Reply to the Coimbatore Ladies' Address.

Regretting that owing to her inability to speak to them in their own language her reply would have to be interpreted Mrs. Besant referred to the position of women in ancient India. Even ignoring, she said, the earlier period of Sita, of Damayanti and Savitri, when women enjoyed equal privileges with men in every department of human life, we come to the fourteenth and the fifteenth century where we find women equally brave helping their husbands and their sons in administering the country and very often boldly facing the enemy in difficulties and even in war. So late as the eighteenth century we find women voting for the village councils and taking part in such councils and in administering justice. There was the Rani of Chittoor whose courage in saving the life of her husband was inspiring to the ideal of womanhood. Then she referred to Ahilya Bhai, the great ruler of Indore, who showed extraordinary power in the administration of that state. Thus in ancient India the woman was recognised as the Sakti or Power of the man. Even in the heaven world when the Devas were troubled by their enemies they invoked the power of God in the form of Sakti—a goddess, and obtained redress for their troubles. But in modern times by the spreading of English education a gulf of difference was brought about in the relative condition of man and woman in this country. Men, by seeking knowledge in a language not understood by the women, led to differences in thoughts and aspirations between the sexes. The men were inclined to a religious philosophy tending towards materialism while the women had only the devotion and the spirit of religion without the wisdom and philosophy to guide them aright. There is more tendency in the women to be practical than we find among men who generally take an academical view of philosophy. Even in these days women have exhibited extraordinary power in understanding their duty, and when they have done so every effort has proved a great success. She referred to the various meetings of the Indian women demanding justice for their countrymen in South Africa when Mr. Ghandi and several Indian men and women went to jail, and she related how they were able to overcome the political difficulty. She also referred to the deputation of Indian women to the Viceroy of India which demanded justice for their sex in the Fiji Islands and pointed out how it resulted in the abolition of the indentured system practised till then. She advised the Indian women to come and help their husbands and sons in winning 'Home Rule' for India. They must try to study and understand politics. They should send their daughters to schools as long as possible so that they may become useful co-workers with their husbands in dealing with the problems that confront them in their daily life. By educating the daughters of India the gulf of difference that exists at present will be bridged over and all the ideals of life will be worked out by common understanding and co-operation. 'I request you all,' she said, 'to help India in this direction'.

The Health of Women.

The Great War recently ended proved a searching test of the physical fitness of every man and woman affected by it. Each one who was judged worthy to be put in the classification of strongest health, the "C" standard, felt a thrill of pride because he or she knew that the greatest power to serve their country was theirs.

Women in India little realize that their state of health is either a blessing or a curse to the Motherland they love. If the women of a country are weak, sickly, undergrown, physically undeveloped, then the whole nation will become physically degenerate. In the scale of physical strength and endurance India stands very low when compared with other nations either East of West. Alas, the cause is not far to seek. The bad health of millions of little Indian ladies underlies it. The unnatural customs of child-marriage, and too early motherhood, the lack of outdoor recreations, too much confinement to the house, absence of good, hygienic medical attendance at critical times, have all been contributory causes in bringing about the lowered standard of health and size so noticeable in the higher caste women of India. The proofs of these given by statistics would only have a depressing effect if it were not that the immediate present and the future show the signs and the means of much improvement, and a knowledge of the evils of the past will make

women of the present more eager to take advantage of the means of improvement.

The last Census Report shows that girl children up to the age of 15 are usually much stronger than boys, and have good normal health. Also after the age of 30 the health seems to become established, ; the fittest in health have survived and live to be the old ladies who are the joy or the terror of the younger generation. But how dreadful is the tale of destruction of the young women who should be in the best health, in "the bloom of their youth"! In the Madras Presidency for every thousand young men who die between the ages of 15 and 30 there are 1230 young women who succumb to diseases and the dangers of child-bearing 230 more women than men per thousand! It is a toll of young life far in excess of that of young life in any other country. It is unnecessary, it is unpatriotic, it is unnatural. This excess in the death of women over men does not exist in Burma or the Punjab; the scale of excess descends from Madras to Bengal, Agra-Oudh, Central Provinces, Bombay.

Every one who comes into close contact with Indian girls in schools is saddened by finding how thin and pale and lifeless so many of them become after they leave school at about 13. Case after case of internal troubles consequent on mis-carriages, or the contraction of consumption, or of forms of hysteria and depression become the lot of the former bright little child. Worse still is it when the birth of the first or second baby causes the death of quite a number amongst one's circle of girl friends—a circumstance that is quite rare in other countries.

Women accept the idea of bad health too easily. They seem to think it part of the curse of their being women at all. But this is not a true attitude. God made His most perfect instrument when he made woman's body. It is only our own ignorant and unhygienic habits which have interfered with its efficiency and healthy working. We must tackle this problem and solve it according to the modern conditions in which we women find ourselves placed.

Without attaining the full status of doctors, the diploma of lady apothecary is becoming increasingly sought and these ladies are boons in their localities.

The first fact in the matter is that women everywhere, and especially Indian women and girls, shrink intensely from being treated, examined or handled by men doctors. We therefore *must have more women doctors*, to whom women can freely state their cases, and entrust their cures. The number of Indian lady doctors is lamentably small. There are far more Chinese lady doctors—and yet we sometimes think of China as being more backward than India. There are indeed great difficulties to be overcome by Indian girls who have enough freedom, money, cleverness, ambition, patience, and love of service to womanhood to become doctors, but the Government is only too anxious to help those who volunteer to take up such work. Each year sees more medical colleges for women being opened, though there is still quite an insufficiency of them. That women are willing to take up this great healing profession is shown by the fact that the Medical college for women started only a year ago under missionary auspices in Vellore, a muffasal town in the Madras Presidency, has already 100 students. What an increase in the happiness and health of our women this will ensure in the near future! Then also more women's hospitals are being established and the prejudice against them is gradually breaking down as people see the good results of attending them. But still most of them are in the hands of Americans or Europeans. How much more welcome they will be when Indian, Hindu, Parsi and Muhammadan ladies are trained in sufficient numbers to look after the health of their sisters. This happier state of affairs will as surely come to pass in India as it has done in other countries. Each of us must do what we can to hasten it by encouraging any girl with a taste for study to take up some side of this noble work of lessening pain.

Not only are doctors needed, but as all the sick-nursing is done by women, many more schools of nursing must be established, with well-orgainsed homes or hostels attached to them, such as those in Poona and Calcutta. The nursing profession is a noble one for the many widows in our country to dedicate themselves to. Indeed our widows are already looked on as the inevitable helpers in their vicinity in times of trouble and sickness, but their desire to help is far beyond their knowledge of methods and hygiene, or their training. What would the western countries have done during the War without the great nursing sisterhood? Millions of men and women bless the name of the Hospital Sisters. For such a crisis, for an outbreak of plague, influenza or any such calamity, Indian women are still unprepared, but the call for their service to the nation, to their sisters, is growing stronger and more insistent in their ears and as they

were in *sati* days brave beyond words to give up their lives at the call of duty, so they will more and more in the present and near future be equally brave, perhaps even more self-sacrificing in saving the lives of their sisters and of the children among whom the rate of infant mortality is so deplorably high.

But these are specialised ways of helping to improve women's health. What means are open to women who cannot leave their native places to study? First, there is the case of a few women in each locality who generally act as midwives. These should take a course of training in the local hospital. Such courses can easily be arranged for and they show these well-meaning ladies the scientific reason for continuing much of the purely traditional knowledge they already possessed, and as well give them confidence to discard much else which has been the harmful addition of superstitious ignorance.

Every young woman should continue the splendid religious exercises of Buskis and Dandas which were instituted by the Rishis. Miss Tarabai, the Indian Lady Sandow, is always exhorting women in the towns in which she demonstrates her wonderful feats of strength to practise these fine physical culture exercises, and also to take the daily walks round the temples which are prescribed in the sacred books. Less time should be passed in the close confined air of the home. Change of scene, even a visit to a friend's house, helps people to keep good health. It gives variety to the mind and that raises the spirits and is like a tonic to a tired or depressed body. This is one of the advantages which come to the health from attending Samaj meetings regularly. Also a course of lectures in First-aid is almost always included in their programmes and from them every woman can learn something useful and practical about the care of the body.

Another side which needs encouragement is the knowledge of curative herbs, plants and vegetables. Women in olden times knew much about these; it is part of the great Ayurvedic system of medicine. It is good to know that the Ayurvedic Medical Colleges are freely opened to women though little advantage has yet been taken of the opportunity. Schools should have such herbal gardens. A fine demonstration of these was recently shown at the Women's Work Exhibition in Madras. If our ladies would spend more of their time and thought on gardening of all kinds they would greatly improve their health as well as add beauty to their homes and eatables to their kitchens. Time spent in sowing seeds, planting, cuttings, weeding and watering the garden, is well-spent time, not waste of time, and it would do much to strengthen weakly women.

There are various Health and Welfare associations, public health departments, and suchlike organisations, and we would urge them to publish and scatter widely instructions in the Indian languages for physical culture exercises for girls and women, lists of medicinal herbs and hints regarding their growth and use, and to institute competitions and prizes for the best collections of these herbs, and prizes for the best inner court gardens, house gardens and village gardens, along flower, fruit, vegetable and herbal lines.

When publicly and privately attempts are thus being made to grapple with this great problem of Indian life such improvement in the health of women is even now being effected as will bring a measure of wealth, happiness, and physical well-being at present undreamt of, and no less will it show its results in the spiritual life, for it is an axiom that "There is no Yoga without health."

"Periammai."

STUDY NOTES

By Muriel Fraser.

[The following article is the tenth of a series that have come out in this paper.]

LESSON 10.

Wanted: Picture of Human Brain.

Now before we begin our lesson I want to run over what we have already learned.

The Universe is made up of Spirit and Matter. GOD created the Universe, and it is His Spirit which gives life to everything in the Universe. The beginning of our Solar System was a Nebulæ or fire mist. There are many Nebulæ to be seen in the sky, and the scientists have discovered that they consist of Ether in a luminous state, whirling round and round. When the Nebulæ reaches a certain stage of evolution, it begins to cool, and as it cools and contracts it throws off pieces of flaming matter which become planets circling round the central Sun. Our earth is one of these planets.

The earth slowly cooled and hardened. When the sea and land formed, and climate

was created, the earth was fit for life to appear. The first organic life was vegetable life. The first vegetable was a speck of protoplasm. Very slowly the vegetable kingdom has evolved.

The second form of organic life was the animal. The first animal was a speck of protoplasm. Very slowly the animal kingdom has evolved.

There are many species of plants and animals, but they all arose from those first specks of jelly swimming in the primæval sea. *We have heard of the many forces which have helped in the evolution of plant and animal. Change is one, the Law of the Survival of the Fit is very important, and the Law of Variation helps most.*

But so far in our lessons we have only learned of the physical side of evolution. I am sure you can all tell me what we have missed out? Here we sit, living human beings. We have all passed through physical evolution but more important still, we have all passed through an evolution of the mind and an evolution of the spirit. To-day I want to try and explain the growth of the mind. Of course you must understand that the growth of the body, mind and spirit go on simultaneously, but we are taking them separatively that we may trace them and see how they developed. As the body grew so the mind grew. You heard of the one-celled animals, and how they gradually became a colony of cells, and then developed organs, and all the cells joined or combined in making one large animal with limbs and mouth and stomach instead of each cell being a tiny animal which had to do all this work separately for itself. The first brain was a cell of grey matter. Now your brains are made of the same kind of grey matter, but there are many thousands of cells. The brain of man is bigger than the brain of any animal. There are scholars who have studied the human brain, and they have mapped it out, and will tell you what cells work the arms, or the legs or the head. Here is a picture of the brain of a man. There are two sides, as you can see, and these divisions are called lobes. Each of us have two lobes of our brains, and do not forgot that these marvellous brains of ours, with their complicated functions, have been evolved from one tiny cell.

There is no matter without mind: there is no mind without matter.—This is the scientific way of saying that where there is matter, there is spirit too. When that first tiny unicellular animal began to grow into clusters, it had a mind. As the animal evolved so the brain evolved.

The primitive animal only knew two things. One was food and how to eat it, and the other was repetition of itself, which I explained to you. The simple cell divided, and out of a mother cell two daughter cells were formed. Food and re-production were the only things these primitive minds knew. If they did not eat they would die: there could not be any growth of the body without food. If they did not re-produce others like themselves, the whole race would die out and there could be no evolution. This seeking for food and the division of one cell into two are called mental impulses. When you are hungry you think of your dinner, don't you? That is a mental impulse. Our brains are developed and we have many mental impulses. Perhaps you can think of some to tell me? If you want to pass your examination, you feel you must work. That is a mental impulse. But the primitive animals only knew two. That first mental impulse which makes the animal look for food so that he may eat and live is called Self-preservation. The other mental impulse which makes the animal preserve its kind by repeating its form is called Re-production. These two impulses led to mental growth. We will hear more of these.

The lower animals have a hard struggle to earn their food, and to preserve their children from starvation. I told you of the Law of the Survival of the Fit. There is not enough food for all, so there is always a struggle going on for food. Those animals which are swiftest, strongest and most intelligent will find food, so they will live and they will have children who will be swift and strong and intelligent like them. By this constant fight only the fittest survive, and so the animals improve from generation to generation.

Now, Nature, who is one of GOD'S helpers, places a limit on strength and swiftness. Because an animal is big and strong it doesn't mean it has an intelligent brain. You will remember those pictures of the animal monsters of ancient times. When the cold period came, the Glacial Epoch we spoke of, they died out. Why? Because their brains were small. They had only evolved their bodies. They were strong and swift, but they were stupid. But Nature sets no limit to intelligence, and the animal who is clever will succeed in finding food and rearing children where the stupid will die. As time went on in the evolution of things, the animal discovered that intelligence helped them more than strength. Speed is no good against

cunning. The spider spins her web and sits waiting for her food to fly into the trap. All the swiftness of the insect is no good when once it gets entangled in the cunning spider's web. Then think of man. He is much smaller than the horse or the elephant, yet by his intelligence he can train these animals to work for him. Not because he is swift or strong, but because he is intelligent, he evolved his brains. Suppose intelligence did not count! Suppose the largest animals ruled the world. Then all the smaller animals would be at the mercy of strength. We would all have to run and hide if we saw a horse. You see what a wise plan it is that there is a limit to size and strength and no limit to wisdom.

The impulse of Reproduction helps the development of the mind. At first, you saw how the cell divided and the two divisions swam off separately. When animals were in the primitive stage they left their children to look after themselves. But as their minds developed they grew less selfish, and they looked after the children and fed them. The first feeble impulse which made the one-celled animal divide into two grows through the long ages into that beautiful affection between parents and children. Instead of each individual looking after himself only, the growth of the affections makes the animal care for his family when they are young. There is no limit to love and wisdom. *Matter is limited: Spirit knows no limitation.*

I want you to be very clear in your minds about this. Suppose you want to develop your brain. Suppose you make up your mind to be a great mathematician. It will take time, but you can go and on, and as you learn more the brain grows to receive your new knowledge. Suppose you want to develop a virtue, which is evolution of the spirit. You make up your mind to be truthful first. It will take time, but when you have made Truth a part of your character you will not suffer from being over-developed. There is room and to spare in you for all virtues. There is room in your brain for all the talents. You may develop them all. There is no limit to wisdom and love.

TAMIL.

ஸ்திரீகளுடைய முன்னேற்றத்துக்குள்ள மார்க்கங்கள்.

இக்காலத்தில் ஒருவனுக்கு பிரபலம் கிடைப்பது தனத்தினாலும், படிப்பினாலுமாகும். யோசித்துப் பார்க்குமிடத்து, இந்தியாவில் இந்த இரண்டு சங்கதிகளிலும் ஸ்திரீகளுடைய விஷயம் மிகவும் பின்னடைந்திருக்கிறது. நமது தேசத்தில் அநேகமாய் புருஷர்களே சொத்துக்களை அனுபவித்து வருவது வழக்கமா யிருக்கிறது. அக்காரணத்தால் மகள், பெண்சாதி என்கிற நிலையில், அவாளுடைய ஆகாரம், உடை இவைகளுக்கு மாத்ரமே அவகாசம் ஏற்பட்டிருக்கிறது. தகப்பன்மாரும், பர்த்தாக்கள்மாரும் சொத்துக்கள் சம்பாதித்து, அவரவர் புத்திரிகளுக்கோ, பார்யைகளுக்கோ கொடுக்கிறதில்லை. மேற்சொன்ன காரணங்களின்படி சொத்துக்களால் உள்ள பிரபலம் ஸ்திரீகளுக்கில்லை என்பது பிரத்யக்ஷமல்லவா.

சொத்து இல்லாவிட்டாலும் வித்யாப்யாசமுண்டானால் ஒருவிதம் சமாதானப்படுவதற்கு இடமுண்டாகும். இந்தியாவில் பதினொன்று ஆண்பிள்ளைகளுக்கு ஒரு பெண்பிள்ளைவீதமே கற்றுக்கொள்வதாயிருக்கிறது. மேல்தரப்படிப் பின்கதையை யோசிக்கும்போது, இதைவிட கேவலமாயிருக்கிறது. ஸ்திரீகளுடைய தாழ்ந்தநிலைமைக்கு காரணம், அவர்களுக்கு வித்தியாப்பியாச மில்லாததுதான் முக்கியமானது. இனி ஸ்திரீகளுக்கு வித்தியாப்பியாசமுண்டானால் அவர்களுடைய நிலைமை எப்படி முன்னேற்ற மடையும் என்று யோசிப்போம். முதலாவது, க்ருஹ பரணத்திற்கு முக்கியமாய் வேண்டிய சத்தம். ஆரோக்ய சாஸ்திரம் முதலானவைகளிலுள்ள, புத்தி நுட்பம்கொண்டு, க்ருஹங்கள் இப்போது இருக்கிறதைவிட எவ்வளவோ சந்தோஷத்தோடு கூடினவையா யிருக்கும். இரண்டாவது வித்தியாப்பியாசத்தால் மனச்சுத்தம் பிராப்தி யடைந்திருக்கிற புத்தியானது அதர்மம் செய்வதில் யோசிக்கும். மூன்றாவது நம்முடைய ஸ்திரீகளுக்கு இக்காலத்தில வேண்டியது பராதிருச்சம கூடாமல் நடத்திப் போக வேண்டிய சாமர்த்தியமும், ஞானமும்தான். எல்லாவற்றிற்கும் பிறருடைய சகாயம எதிர்பார்க்கும் ஒரு ஜீவிதம் (வாழ்க்கை). அவர்களுக்கு ஒரு துஸ்ஸஹமாய்த் தோனறவேண்டும். அப்படித் தோன்றினால் அந்த ஸகாயம் கூடாமல் நடத்துகிற சக்தியை அவர்கள் அடைந்திருக்கவேண்டும். இது இரண்டும், வித்தியாப்பியாஸத்தாலும், நித்திய விருத்திக்காக மற்றொருவரை ஆசிரயிக்காமல் நடத்த, ஸாத்தியப்படுவதாயு மிருக்கிறது. இதனால் ஒரு ஸ்திரீ, ஒருவனுக்கு, பார்யையோ, அல்லது புத்திரியோ உள்ள நிலைமையில், பர்த்தாவுடையவோ அல்லது தகப்பனுடையவோ ரக்ஷையும் ஸ்நேகமும் கூடாதென்று அர்த்தமல்ல. தக்கதாய ரக்ஷகர்த்தா இல்லாமல் வரும் சமயத்தில் அன்ய சகாயம் எதிர்பார்ப்பதைவிட, நல்லது அவரவருடைய பிரயத்னத்தால நடத்திப்போகவேண்டியது உத்தமம் என்று ஸ்திரீகளுக்கு தெரியவேண்டும். வீட்டிலிருக்கும்போது அவர்க

ளுக்கு சகல காரியங்களிலும் ஸ்வயமாய் அபிப்பிராயப்பட அதிகாரமும் இஷ்டமும் உண்டென்று தோன்றவேண்டும். ஸ்வதந்திரம் உலகத்தில் சகலருக்கும் மிகவும் இன்றியமையாத ஒரு காரியமென்று ஸ்திரீகளுடைய ஞாபகத்திலிருக்கவேண்டும். அதில்லாமல் யாதொரு அபிவிருத்தியும் முடியாது. எந்த ராஜ்ஜியக்காருடைய சரித்திரத்தையும் பரிசோதித்துப்பார்த்தாலும் இது பிரத்யக்ஷமாய்க் காணலாம். "நஸ்திரீ ஸ்வாதந்த்ரய மர்ஹதி" என்று ஸ்மிருதியுடைய எதார்த்தமான அர்த்தம், கிரஹிக்காததால்தான் நமக்கு அத்யாபத்துக்களெல்லாம் வந்திருக்கிறது. கார்கி, மைத்ரேயீ, லீலாவதி, ஸாவித்ரீ, திரௌபதி முதலானவர்கள் ஜீவித்திருந்த நம்முடைய ராஜ்ஜியத்திலே ஸ்திரீகளுக்கு ஸ்வதந்திரம் கூடாதென்று ஸர்வக்யனாகிய மனு ஒருபொழுதும் சொல்லமாட்டார். ஸ்திரீகளை யதாவிதி அந்தந்த காலத்தில் தகப்பனார், புருஷன், புத்ரன்மார் முதலானவர்கள் ரக்ஷிக்கவேண்டுமென்றும், அன்யன்மார்களுடைய தயவுக்கு பாத்ரமாகி அவர்களை விட்டுவிடக்கூடாதென்றும் மனு சொல்லிய அர்த்தம். மேல்சொன்ன சங்கதிகளால் வித்தியாப்பியாசம், சொத்தை அனுசரித்திருக்கிற ஸ்வதந்திரம் இந்த இரண்டும் ஸ்திரீகளுக்கு மிகவும் அத்யாவச்யமானது அல்ல என்று சொல்ல என்மனம் துணியவில்லை.

இனி ஸ்திரீகளுடைய வித்தியாப்பியாசத்தைப்பற்றி சொலவோம். இந்த விஷயத்திலும்கூட ஸ்திரீகளுக்கு இப்போது இருக்கிறதைவிட அதிகமான ஸ்வதந்திரம் வேண்டியிருக்கிறது. விவாஹபந்தத்தில் அகப்படுவதற்கு மனஸ்ஸில்லாத ஒரு ஸ்திரீயை நிர்ப்பந்தித்து, பார்யையுடைய நிலைமைக்கு உட்படுத்தாதிருத்தல். விவாஹமும் அவனைப்பற்றியுள்ள பாரங்களும் இன்னின்னவையென்று ஸ்திரீகள் சகலரும் அறிதல். விவாஹத்திற்கு முன்பு ஸ்திரீகளுடைய ஸம்மதம் கேட்பது அத்யாவசியமானது. ஏதாவது ஒரு காரணத்தால் தம் பதிகளுடைய வாழ்க்கைக்கு சுகமில்லாமல் தோன்றும்பொழுது விவாஹபந்தத்திலிருந்து விடுபட்டுப்போக ஸ்திரீகளுக்கு ஸ்வந்திரம் மிகவும் அவசியமானது. பால்யவிவாஹம், அந்தப்புரம் என்று வீணாகச் சொல்லிவருகிற காராக்ரஹம் முதலானவைகள் கூடாதென்று சொல்லவேண்டிய அவசியம் இல்லை அல்லவா! விதவையாயிருந்தால் நிர்ப்பந்தித்து அந்த வாழ்க்கை முழுவதும் வைதவ்யத்தோடுகூட யிருக்கும்படி செய்வது சரியல்ல. இவைகள் எல்லாம் யதார்த்தமான தம்பதி வாழ்க்கைக்கு விரோதமானவைகள். ஹிந்து சமுதாயத்தில் காணப்படுகிற தோஷங்கள் அநேகமாய் விவாஹரீதியுடைய பலனாயிருக்கிறது. ஹிந்துக்களுடைய விவாகத்தின் மந்திரங்களுடைய அர்த்தத்தை யோசித்துப் பார்க்கும்போது, ஆறேழு வயதுடைய ஒரு பெண்ணை அல்ல விவாஹம் செய்யவேண்டியது என்று ஸ்பஷ்டமாய்க் காணலாம். "ஸஹதர்ம்மசாரிணி" என்ற பதம் சார்த்தகப்படவேணுமானால் ஒரு சிசுவை சம்பந்தித்து அதை உபயோகிக்கக்கூடாது. பின்பு "மங்கல்யதந்து" "பிரேமநிபந்தமாகேண" என்றால், வாஸ்தவமாகவே ஸ்திரீ தருணீதசையை அடைந்திருக்கவேண்டும். இதுவும்தவிர ஆர்யதர்மத்தை தவறாமல் அனுஷ்டிக்கிறார்கள் என்று சொல்லும் மலையாளி பிராமணர்களுடைய மத்தியில் பால்யவிவாஹம் நடப்பதில்லை. புராதன ஆர்யர்களிடையில் தோஷகரமாகிய இந்த சம்பிரதாயம் நடந்ததில்லை என்று தெளிவாகிறதல்லவா! பால்ய விவாஹத்தினுடைய ஸந்ததிகள்தான் ஸ்திரீதனமும், பால்ய வைதவ்யமும். இந்தியாவில் ஒரு வயதுகூட செல்லாத விதவைகள் உண்டென்று சொல்லும்போது இந்த ராஜ்யத்தின் ஸ்திரீகளுடைய நிலைமையானது எவ்வளவு கஷ்டஸ்திதி என்பதை சற்று யோசித்துப்பாருங்கள். பின்பு வைதவ்யத்திற்கு பிறகு இரண்டாவது விவாகம். இதுவும் நம்முடைய சாஸ்திரத்துக்கு விரோதமானதல்ல. ருக்வேத ஸம்ஹிதத்தில் சில ருக்சங்களால் இது பிரசயக்ஷமா யிருக்கிறது. ஹிந்து தர்மங்கள் ஆதிமுதலே யாதொரு வித்தியாசம் கூடாமல் அனுஷ்டிக்கப்பட்டவையல்ல. காலகதிக்கனுசரித்து பல மாற்றங்களும் ஹிந்துக்களுடைய மதாசாரங்களில் கொண்டுவரப்பட்டிருக்கிறது. மாற்றங்கள் யாதொன்றும் ஒரு சமுதாயத்தில் (சமூகத்தில்) எப்போது செய்யக்கூடாதென்று சொல்லப்படுமோ, அதுமுதல் அந்த சமுதாயம் நிர்ஜ்ஜீவமானதென்றே சொல்லவேண்டியிருக்கிறது. இந்தியாவில் யதார்த்ய பரிஷ்காரம் வேண்டுமானால் சமுதாயத்தில் அவசிதமான பல மாற்றங்கள் ஏற்படுத்தாமல் முடியாது. இந்த பரிஷ்காரங்களில் இன்றியமையாதது ஸ்திரீகளுக்கு முக்கியமாய் ஸம்பந்தித்திருக்கிற விவாஹவிஷயமாயிருக்கிறது. இதில் ஸ்திரீகளுடைய ஹிதமும், சிரேயஸ்ஸும் யோசித்து நடத்தினால் பால்ய விவாஹமும், நிர்ப்பந்த வைதவ்யமும் ஸமுதாயத்திலிருந்து அடியோடு போய்விடும். ஸ்திரீகளுக்கு அடிமைகளான ஸ்வதந்திர அருகதையுள்ள மனுஷ்ய ஜீவிகளென்று நிரூபிக்க வேண்டுமானால், தங்களுடைய வாழ்க்கையை ஸுகமோ, அஸுகமோ செய்கிற விவாஹ காரியத்தில், அவர்களுக்கு தங்கள் அபிப்பிராயத்தை திறந்து சொல்லும் காரணமும், பிரஸ்தியும், பிராயமும் உண்டாயிருக்கவேண்டும். அந்தப்புரவாசம் நம்முடைய ஸ்திரீகளை எவ்வளவு தூரம் கஷ்டத்தில் ஏற்படுத்திவிட்டதென்று வட இந்தியாவின் கதையை சற்று யோசித்தால் தெரியவரும். ஜனனம் முதல் மரணம் வரையில் வீட்டைவிட்டு வெளியில் போகாமலும், சுத்தவாயுவை சுவாஸிக்காமலும் காலம் தள்ளுகிறவர்களுடைய ஜன்மம் எவ்வளவுதூரம் கஷ்டம் என்று யோசிப்பதும் கூட அசாத்தியமாயிருக்கிறது. சிசு மரணம், சரீராரோக்கிய மில்லாதிருத்தல்; வியாதியாயுள்ள சமயத்தில் வைத்தியனைப்பார்க்கும் சிரமம் முதலானவைகளை யெடுத்து வர்ணிப்பதும்கூட மிகவும் பிரயாசம். அப்படிக்கு வாழ்க்கையை நடத்துகிற ஸ்திரீகளுடைய புத்தி துச்ச காரியங்களைத் தவிர வேறே பிரவேசிக்காது. மேலும் நாட்டுக்கு பெரிய பதவியை வகிப்பதற்கு வரவேண்டியவர்களை வளர்ப்பது இப்போர்ப்பட்ட மாதாக்கள் அல்லவா! ஸ்திரீகளுக்கு தங்களுடைய காரியங்களில் ஏதாவது அபிப்பிராயப்பட அதிகாரமில்லாமல், இம்மாதிரி காரியங்களெல்லாம்

மாறுதலடைவது எப்படி! அந்தப்புரவாசம், பால்ய விவாஹம் முதலானவை நிலைநிறுத்திவருவது இந்தியாவின் பரிஷ்காரத்திற்கு ஒரு களங்கமாயிருக்கிறது.

இப்பிரகாரம் செய்வதினால் இந்தியாவில் ஸ்திரீகளுக்கு அன்யராஜ்யத்திலிருப்பதைவிட, பதிவிரதா தர்மம் அதிகமாயிருக்கிறதாக சிலருக்கு அபிமானம் தோன்றுமாயிருக்கும். ஆனால் இது பதிவிரதா தர்மத்தின் லக்ஷணமல்ல. நியமபிரகாரம் அடிமைத் தொழில் பிரிட்டிஷ் ஸாம்ராஜ்யத்தில் தள்ளியிருந்த போதிலும், காரியங்களால் ஹிந்துக்களுடைய க்ருகங்களில் இன்னும் அடிமைகள் உண்டு என்பதற்கு ஒரு லக்ஷணமாயிருக்கிறது.

பின்பு ஸ்திரீகளுக்கு இக்காலத்தில் பிரவேசிக்கத் தகுந்த வேலைகள், உபாத்தியாயினியாயும், வைத்தியமும் மாத்திரமாயிருக்கிறது. ஆனால் அமெரிக்கா முதலிய ராஜ்யங்களில் ஸ்திரீகள் பிரவேசிக்காத உத்தியோகமே கிடையாது. இந்தியாவிலும் இதே மாதிரியான ஸ்வதந்திரம் ஏற்படவேண்டியதாயிருக்கிறது. அப்படிக்கு ஏற்பட்டால் ஸ்திரீ வித்யாப்யாசத்திற்கு அதிகமேன்மை உண்டாகும். பெண்குழந்தைகள் ஜனித்தால் இப்பொழுது ரக்ஷிதாக் கன்மங்களுக்குத் தோன்றும் பெரியதாகிய பாரம், அப்போது தோன்றாது. இப்படி சொல்வதினால் ஸ்திரீகளெல்லாம் உத்தியோகத்திற்குப்போய், க்ருகபரணத்துக்கும், சிசு பரிபாலனத்துக்கும் யாருமே இருக்கமாட்டார்களென்று பயப்படவேண்டிய அவசியமே கிடையாது. ஈஸ்வரன் ஸ்திரீகளுடைய மனதில் சிநேகமென்கிற பெரியதான தீவிரசக்தியை உண்டுபண்ணியிருக்கிறான். அதனால் குழந்தைகளையும், வீட்டையும் விட்டுவிட்டு உத்தியோகமே பெரிதென்று ஓடிப்போய் விடுவார்களென்று பயப்படவேண்டியதில்லை. இந்தவிதமான வேலைகளுக்காக மனதும், பிராப்தியுமுள்ள ஸ்திரீகளை உத்தியோகங்களிலிருந்து நியமத்தின் சகாயங்களால் தள்ளிவிடக்கூடாதென்று மாத்திரமே இப்போது சொன்னதின் தாத்பர்யம்.

மேற்சொன்ன காரியங்களெல்லாம் வித்திக்க வேண்டுமானால் ஸ்திரீகளுக்கு ராஜ்ய பரிபாலனத்தில் ஒரு ஸ்தானம் கிடைப்பது மிகவும் அவசியமாயிருக்கிறது. அது கிடைக்காமல் ஸ்திரீகளுடைய முன்னேற்றத்திற்கு அத்யாவச்யமாய் வருகிற நியமங்கள் ராஜ்ஜியத்தில் நடந்துவர அசாத்தியமாயிருக்கும். இதற்காகத்தான் ஸ்திரீகள் தங்களுக்கு ஓட்டு (Vote) கொடுக்கும் உரிமை வேண்டுமென்றும் நிர்ப்பந்தித்து சொல்வது. ஸ்வதந்திரமில்லாத சில அடிமைகளால் நம்முடைய தேசத்திற்கு யாதொரு அபிவிருத்தியுமில்லை. புத்தி சக்தியும், சுயநலம் கூடாமலும் இருந்து, வித்தியாப்பியாசத்தால் ஞானமும், அறிவும் ப்ராப்தமடைகிற ஸ்திரீகளால்தான் இந்த ராஜ்ஜியம் சோபிக்கவேண்டியதாயிருக்கிறது. இந்தியா, உலகங்களிலெல்லாம நடுநாயகமாயிருந்த காலத்தில், பாரதவருஷத்தில் ஸ்திரீகள் வித்வையிலும் மற்றுகுணத்திலும் முதல் ஸ்தானத்தை வகித்திருந்தார்கள். எந்தக்காலத்தில் பாரதமாதாவின் புத்திரிகள், புராண வனிதகளைப்போலவே யோக்யதையுள்ளவர்களாவார்களோ, அக்காலத்தில் மாத்திரமே, நம்முடைய பிரியப்பட்ட மாத்ருபூமி நாகரீக தேசங்களாகிற நக்ஷத்திரமாலைகளுக்கிடையில் பிரகாசிக்கிற அதிபிரபையோடு கூடின ஒரு நக்ஷத்திரமாய்வரும்.

D. S. RANGA RAO.

மனைவியின் கடமை.

மனைவியின் கடமை என்ற விஷயத்தைப் பற்றி அநேகர் அநேக மாதிரியாக எழுதியிருப்பினும், எனக்குத் தெரிந்தவரையில் அதைப்பற்றிச் சொல்ல முன்வந்தேன். இதில் ஏதாவது குற்றங் குறைகள் இருப்பினும், குற்றத்தை நீக்கி குணத்தை கிரகிப்பீர்களென்று நம்புகிறேன்.

ஸ்திரீகள் புருஷனுக்கு அடங்கி, அவர் சொன்ன சொல்தவறாமல் அவர்க்கு கீழ்ப்படிந்து நடக்கவேண்டும். புருஷன் கோபத்தினால் சொன்ன வார்த்தைகளை மனத்தில் வைத்துக்கொள்ளாமலும், அடிக்கடி அவைகளை எடுத்துக் காட்டாமலும், தெருவில் ஓடி அவர் சொன்ன வார்த்தைகளையெல்லாம் சொல்லிக் கூவிக்கொண்டு, அவன் கெட்டுப் போகவேண்டுமென்று சொல்லாமலுமிருக்கவேண்டும். பொன் நெருப்பில் இருக்கும் பொழுது எவ்வளவு சூடாயிருந்தாலும் எடுத்த உடன் எப்படிக் குளிர்ந்துபோகிறதோ அதைப்போல் நல்ல ஸ்திரீகள் புருஷன் கோபத்தினால் சொன்ன வார்த்தைகளை அப்பொழுதப்பொழுது எடுத்துக்காட்டாமல் மறந்து விடுவார்களானால் அவள் பொன்னுக்கு நிகராவாள். இரும்பு எப்படி நெருப்பில் இருந்து எடுத்தும் வெகுநேரம் வரைக்கும் சூடாகவே இருக்கிறதோ அதைப்போலவே கெட்ட ஸ்திரீகளும் புருஷன் கோபத்தினால் சொன்ன வார்த்தைகளை மறந்துவிடாமல் அதையெப்பொழுதும் சுட்டிக் காட்டிக்கொண்டே இருப்பர். அதனால் அவர்கள் இரும்புக்கு சமானமாவார்கள். புருஷனுக்குக் கோபம் வரும்போது எதிர்த்துப் பேசாமல், இதமான வார்த்தைகளைச் சொல்லி, அந்தக் கோபத்தைத் தணிக்கவேண்டும். புருஷனது ஆபத்துக் காலத்தில் மந்திரியைப்போல் புத்தி சொல்லியும், விசனமாயிருக்கும் பொழுது நயமான வார்த்தைகள் சொல்லியும், இன்பமான கீதங்கள் பாடியும், புருஷனுடைய விசனத்தை போக்கடித்து அவன் களிப்படையுமாறு செய்ய வேண்டும். புருஷனுக்குத் தாயைப்போல் அவனுக்கு விருப்பமான பதார்த்தத்தை சமையல் செய்து அவனுக்குத் தகுந்தபடி உணவளித்தும் வரவேண்டும். புருஷனுக்குப் பணிவிடை செய்வதில்வேலைக்காரியைப்போல் நடந்து கொள்ள வேண்டும். புருஷன் கெட்டவனாக இருந்தாலும் எவ்வளவு கஷ்டப்படுத்தினாலும் அவனைக் கடவுள் போல் பாவித்து, சமயம் வந்தபோது மிருதுவான வசனங்களினாலே நல்ல புத்திமதிகள் சொல்லி, அவனை நல்லவனாக்கவேண்டும். புருஷன் தன்மேல் எவ்வளவு வெறுப்பாயிருந்தாலும், தன்னை எவ்வளவு கஷ்டத்திற்குள்ளாக்கினாலும், அதையெல்லாம் பொறுமையுடனே சகித்துக் கொண்டு, அவன் வார்த்தைகளுக்கு எதிர்த்துப் பேசாமல் அவனுக்கு நல்ல புத்திவரவேண்டுமென்று கடவுளை நோக்கி பிரார்த்தித்துக்கொண்டு இருக்க வேண்டும். ஒருவன் எவ்வளவு கெட்டவனாக இருந்தாலும் மனைவி சொரியும் கண்ணீரினாலேயே அவனுடைய கல்நெஞ்சும் கரைந்து விடும். தன் புருஷன் ஆயிரம் அமாவாசைக்கு ஒத்த கருப்புடையவனாக இருந்தாலும் அவனைக் கோடிசூரிய பிரகாசமானவனென்று எண்ணி பூஜைபண்ணிவரவேண்டும். தன் புருஷன் அங்க ஹீனனாக இருந்தாலும் அவன் வார்த்தைகளை அசட்டை பண்

ளுமல் நடந்து கொள்ள வேண்டும். நல்ல மனைவியாயிருந்தால் அவள் புருஷனுக்கு எல்லா ஆஸ்திகளிலும் சிரேஷ்டமான ஆஸ்தி ஆவாள். நல்ல மனைவியாயிருந்தால் புருஷனுக்கு எப்பொழுதும் சந்தோஷத்தை உண்டுபண்ணிக் கொண்டே இருப்பாள். தன்புருஷன் பணக்காரனாயிருந்தாலும், ஏழையாயிருந்தாலும், அவனுக்குச் செய்ய வேண்டிய பணிவிடைகள் செய்துகொண்டு இருப்பாள். தன்பர்த்தாவிடத்தில் பரிபூரண நேசம்வைத்து அவனுக்குக் கீழ்ப்படிந்து, அவனுடைய இஷ்டபிரகாரம் நடந்துகொள்ளவேண்டும். ஒரு ஸ்திரீ தன் புருஷனிடத்தில் எவ்வளவு நேசம் வைத்து அவனுடைய இஷ்டபிரகாரம் நடக்கிறாளோ அவ்வளவு விசுவாசம் புருஷனிடத்திலிருந்து அவளுக்குக் கிடைக்கும். புருஷன் வெளியிலிருந்து வரும்போது அவனுடன் கோபமாய் பேசாமலும், வீட்டில் அது இல்லை இது இல்லை என்று சொல்லாமலும் இசமான வார்த்தைகளைச்சொல்லி சந்தோஷப்படுத்தவேண்டும். புருஷனுக்குத் தெரியாமலும் உத்தரவில்லாமலும் ஸ்திரீ யாதொருகாரியமும் செய்யக்கூடாது. அப்படி செய்வது பின்னால் அநேகதுன்பங்களுக்குக் காரணமாகும். புருஷன் நல்லது செய்யவேண்டாமென்று தடுத்தாலும் அவனுக்கு நல்லவார்த்தைகள் சொல்லி அவன் உத்திரவு பெற்றுக்கொண்டு அதைச் செய்யவேண்டுமே யல்லாமல், மற்றப்படி ஒன்றும் செய்யக்கூடாது. இதற்கு திருஷ்டாந்தமாய் ஒருகதையுண்டு. ஒருவனுக்கு இரண்டு பெண்சாதிகள் இருந்தார்கள். முதல் பெண்சாதி புருஷனுடைய உத்திரவில்லாமல் தானதர்மங்களைச் செய்தாள். இரண்டாவது பெண்சாதி உத்திரவு கொண்டு நல்லகாரியங்களைச் செய்தாள். ஒருபோது மூன்றுபேரும் ஒரே நாளில் இறந்தார்கள். அப்போது யமன் விசாரணை செய்து புருஷனையும் சின்னப் பெண்சாதியையும் சொர்க்கத்திற்கு அனுப்பிவிட்டான். முதல் பெண்சாதியை நரகத்துக்குப்போகச் சொன்னான். அப்போது அவள் "நான் பூலோகத்தில் தானதருமங்களை எல்லாம் செய்துவந்தேன்; எனக்கு நரகம் ஏன் லபிச்சது" என்று கேட்க, யமன்சொன்னான்: "நீ புருஷனுடைய உத்திரவில்லாமல் தருமங்களைச் செய்தபடியால், உனக்கு நரகம் லபித்தது." அதனால் புருஷனுடைய உத்திர வில்லாவிட்டால் இகத்திலும் பரத்திலும் கஷ்டமுண்டாகும் என்றுதெரிகிறது. பெண்சாதி நல்லவளாயிருந்தால் அந்தவீடு பூலோக சொர்க்கமென்று சொல்லலாம். கெட்ட பெண் வீட்டில் இருந்தால் அந்தவீடு பூலோக நரகத்திற்கு ஒப்பாகும். நல்ல ஸ்திரீ புருஷனுக்கு எதில் விருப்பமோ அதைத் தான் விரும்பியும், புருஷன் மித்திரர்களைத் தன் மித்திரர்களாக பாவித்தும், புருஷன் சத்துருக்களைத் தன் சத்துருக்களாக பாவித்தும் வரவேண்டும். ஒரு ஸ்திரீ தான் செய்த குற்றத்தையெல்லாம் எண்ணிப்பார்க்காமல் "தன் குற்றம் பார்க்கிறதில் சுத்த குருடி, பிறர்குற்றம் பார்க்கிறதில், ஆயிரங்கண்கள்," என்பதுபோல புருஷனுடைய குற்றங்களை எண்ணிப்பார்க்கக்கூடாது. புல் என்றாலும் புருஷன் கல் என்றாலும் கணவன் என்பதை மனதில வைத்துக்கொண்டு, கற்புநெறி தவறாமலும் தெய்வபக்தி யுள்ளவளாயும், சாந்தகுண முடையவளாயும் பொறுமை யுடையவளாயும், அன்புள்ளவளாயுமிருந்து தன்னால் கூடியவரையில் புருஷனுக்கு பிரியமாக நடந்துகொள்வாளாயின் அவளுக்கு எப்பொழுதும் குறைவிராது.

ஆ. பத்மம்.

TELUGU.

"స్త్రీశక్తి"

స్త్రీశక్తి (మాయాశక్తి) లేనిదే సృష్టిలేదన్న మాటలా స్త్రీసమ్మతము, పురాణప్రసిద్ధము, అనుభవ సిద్ధాంతము. వేదాంతశాస్త్రమునుబట్టి చూడ మాయాశక్తి లేనిదే సృష్టికి మార్గము కాన్పించదు. పురాణములను పరిశీలించినను వాణీహిరణ్యగర్భులు, లక్ష్మీనారాయణులు, ఉమామహేశ్వరులు, అని స్త్రీపదపూర్వకముగా గూడుకొన్న దేవతలను చెప్పుచున్నారేగాని స్త్రీశక్తి రహితమైన పురుషులు సృష్టి, స్థితి, లయములను గావించినట్లు యొక్కడను గాన్పించదు. అనుభవమును బట్టిచూచినను స్త్రీజాతిలేనిది సంసారములేదు. మానవకోటిలేదు. లోకములేదు. వెయ్యేల ప్రపంచమేలేదు. సాధారణముగా వాడుకలోనుండు సతీపతులు, మాతాపితృవులు, భార్యాభర్తలు, అను యిందలగు ద్వంద్వ పదములయందు సహితము మొదట "స్త్రీ" వాచకమును పెట్టి, ని అవలపురుష శబ్దము నుచ్చరించుచున్నారు.

పై సంగతులను బట్టిచూడ సృష్టికి, సంసారమునకు, సుఖమునకు ప్రపంచప్రవాహమునకు పురుషులకన్న స్త్రీలేయెక్కువ ఆధారమని స్పష్టమగుచున్నది. అటుగాకున్నను మానవకోటిలో పురుషులెంత ప్రయోజకులో స్త్రీలను అంత ప్రయోజకులని చెప్పుటకెంత మాత్రమును సందియముండదు గదా! ఇట్లుండ స్త్రీలుయెప్పటికి పరతంత్రులే అను ఉపదేశము భరతఖండమునందు ఎట్లువ్యాపించి వాడుకలో వచ్చినదో తెలియకున్నది.

స్త్రీవిద్యలేమి, అతిబాల్య వివాహము, కన్యాశుల్కము, వివాహవ్యయములు, వృద్ధపురుషవివాహము, బాలికావిక్రయవ్యాపారము, నిర్బంధ వైధవ్యము, భార్యాభర్తల యైకమత్యములేమి, బాలవితంతువులు, బాల స్త్రీకాన్పు మరణములు, మున్నగు సంకటములకు స్త్రీస్వాతంత్ర్యాభావమే కారణమైయున్నది. స్త్రీలు, తమ నైజస్వాతంత్ర్యమును సృష్టిలో తమప్రాముఖ్యతయును తెలిసి ఆచరించుచుండిన ఇట్టి దురవస్థలకు తమజాతివారిని పాల్పడ జేసియుండరు. స్త్రీలు తమ స్వశక్తితాము తెలియక దేహభేదములను బట్టి, అనవసరవృత్తి భేదములను కల్పించుకొని తాము అబలలమని భ్రమజెంది కర్తవ్యకార్యములను విచారించి తెలిసికొనక (?) తాను గతికులగుచున్నారు

ఈ ప్రపంచములోని సమస్తపదార్థములు పంచభూతాత్మకములు, మన దేహములును పంచభూతములయొక్క వికారములే కానివేఱు కావు. దేహేంద్రియవ్యతిరిక్తమైక యాత్మయే నిత్యము. ఆత్మకు స్త్రీపురుషజాతి భేదములు లేవు. ఆజీవి దేహముతో నశించునది గాదు. మరణానంతరము జీవించియారి రొక దేహములో ప్రవేశించును. ఇట్లు ఒక జీవాత్మ అనేక స్త్రీ పురుష దేహములలో ప్రవేశించి జ్ఞానమును పొందిపూర్ణత్వమును పొందునని శాస్త్రసిద్ధాంతము, ఇట్లుండ దేహభే

ధములను బట్టి పురుషులెక్కువ స్త్రీలు తక్కువయని నిరూపించుటకెట్లగును.

జ్ఞానము వినా జీవాత్మకు వికాసమెక్కడిది? గాన జీవాత్మ స్త్రీశరీరమందున్నను, పురుష శరీరమందున్నను జ్ఞానసంపాదనమత్యావశ్యకము. స్త్రీశరీరములో మృదుత్వము, ప్రేమ, దాతృత్వము, అహింస, శాంతి, దయ, లాలిత్యము, మొదలగు సుగుణములను జీవాత్మ సంపాదించును. పురుష శరీరముతో అభయము, తపస్సు, తేజస్సు, ధృతి, ధైర్యము, మొదలగు సద్గుణములను సేకరించును. పై దైవికగుణములు పూర్ణముగా సంపాదించిననేగాని జీవాత్మకు పూర్ణత్వము సిద్ధింపదు. కావుననే శరీరముత్తను మనిమనము చెప్పనగు రెండును అత్యావశ్యకములే, జీవాత్మలు సుఖమునకై పాటుపడువా జన్మములెత్తుచున్నవి. జ్ఞానముయిహపర సుఖములకు కారణము. అజ్ఞానము యిహపరదుఃఖములకు కారణము, అంధకారస్వరూపము. మనయిప్పటి స్త్రీలువిద్యలేమిచే అజ్ఞానాంధకారములో బడితమనైజస్వరూపమును తెలిసికొనక స్వశక్తియందు నమ్మికములేక స్వజన్మయందుగౌరవమెంచక స్వజాతిసంబంధమైన స్వాతంత్ర్యమును స్థాపింపకొనకున్నారు. పురుషులెంత ప్రయత్నముచేసిననేమి ప్రయోజనము సింహముపిల్ల, తానుగొర్రెకాదు, సింహమని తెలుసుకొన్ననేగాని సింహమువలె నటించుటకు సాధ్యముండదు. మహనీయులగు కొందరు పురుషులు స్త్రీసంఘ సంస్కరణమునకై యెన్ని యోచనలు జేయుచున్నారుగాని స్త్రీలసహాయము లేనిది యేదియు కొనసాగకున్నది, స్త్రీలతిరోగాపాయములకు స్త్రీలే కారణభూతులు.

"ఆత్మవశ్యాత్మ నాబన్ధు రాత్మైవరిపురాత్మనః॥"

"తానే తన్నుద్ధరించుకొనవలయును తన్ను తాను చెడగొట్టుకొనగూడదు. కారణ మేమన ప్రతిమనిషి తనకుతానే బంధువుగాని శత్రువుగాని యగును. ఎవరు తమకుతామే జయింతురో వారు తమను తామే బంధువులగుచున్నారు. ఎవరు తమరుకుతామే తెలిసికొనలేరో తమకుతామే శత్రులగుచున్నారు." అను భగవద్వాక్యమును బట్టి స్త్రీలు స్వశక్తిని తెలుసుకొని తమస్థితినితామే చక్కబెట్టుకొనవలయును.

పూర్వకాలమున మన చారిత్రికులగు దమయంతి, అనసూయ, శీమంతిని, సావిత్రి, మొదలగు అనేకులగు స్త్రీలు తమ శక్తిని వ్యక్తీకరించి పాటుపడినందున, విద్యావంతులై సాహసవంతులై పోయిన పెనిమిటిని వెతికించి సాధించిన వారలును, త్రిమూర్తులనైనను జయించుకొని పాతివ్రత్యమును కాపాడుకొన్నవారును, చనిపోయి నాగలోకమందున్న పతిని తపశ్శక్తిచే సాధించినవారును, యమధర్మరాజును మెప్పించి పతిభిక్ష వడసిరనియును మరికొందరు యుద్ధములయందు సహితము నిపుణులై దేశక్షేమములు గావించిరని విని ఆశ్చర్యపడుచున్నాము. అట్టివారలు స్వాతంత్ర్యము లేక స్వశక్తిలేక తమ పురుషులకు సహితము అలవిగాని కార్యములెట్లు నెరవేర్చిరి. ?

ఈ కాలంబున సహితము పాశ్చాత్యదేశంబులయందు స్త్రీలు పురుషులతో సమానము స్వశక్తిగలిగి సాహసకార్యంబులజేసి వాసికెక్కుచున్నారు. అందుకు నిదర్శనము మనకనుల యెదుట దిరుగులాడుచుండెడు శ్రీమతి అనిబెసెంటు మాతో శ్రీగారె తార్కాణము. స్వదేశస్త్రీలలో సహితము కొందరు అచ్చటచ్చట యిప్పుడిప్పుడు నాయకత్వమును వహించి తమ స్వశక్తిని వెలిబుచ్చుచున్నారు. అట్టివారు అల్పసంఖ్యాకులైనందున సముద్రములో ఇంగువరాచినట్లున్నది.

కం. "మనగుణములనిద్దుకొనం
గ నుసద్ధములోలిరుండు ఘనులచరిత్రల్
గనివీనియూ చరితమ్ముల
ననుసరణముఁజేయుమనకు నగుసత్సుఖముల్."

భారత పుత్రికామణులారా? మేల్కొనుడు, స్వశక్తిని కనుగొనుడు. ఆత్మశక్తిని వెలిబుచ్చుడు. మీలో ప్రాముఖ్యలగు స్త్రీలకు కన్నులు విచ్చి చూడుడు. వారి పథమున నడువుడు. మహిళా సమాజములను వృద్ధిపరుపుడు. భారతీయ స్త్రీశక్తి వ్యక్తమునకై శ్రీమతి జీనరాజదాస, కసక్సు, మిసస్ చంద్రశేఖరయర్ మొదలుగా గల నారీరత్నంబుల కార్యంబులకు తోడ్పడుడు. నిద్రించుచుండు స్త్రీలను మేల్కొల్పి సమాజములకు గొనిపొండు. బాలికలను పాఠశాలలకు బంపి విద్యాభివృద్ధికరణ మార్గములను వెదకుడు. స్త్రీల యిప్పటి అస్వాతంత్ర్యస్థితి నాశకారణములరయుడు. ప్రాచీన దురాచార నివారణమును గావించి దేశాభ్యుదయమునకు పాల్పడుడు. మాతృ సేవాతత్పరులరగుడు.

మీ యంతర్గర్భితమగు ప్రకృతిశక్తి పరమేశ్వరానుగ్రహంబున వ్యక్తీకరించి శీఘ్రకాలంబున భారతాభ్యుదయము నితముగాత !

సీ. "ఉన్నతవిద్య స్త్రీకొసగరాదన నేల?
విద్యాధిదేవత వెలదియనగ;
ఉద్యోగములు స్త్రీలకొప్పవందన నేల?
రాజ్యంబులేలిరి రమణులనగ;
బ్రహ్మచర్యము స్త్రీకిఁబనికిరాదన నేల?
యోగినుల్ పదివేవురుండిరనగ;
కలదె స్త్రీలకు వయఃకల్యాణమన నేల?
మున్ను స్వయంవరమున్నదనగ;
వ్యాయామములు బలలకర్హ మాయన నేల?
యరివర్గముల వేటలాడిరనగ;
కాలవశమున నవి నేడు కల్లలాయె;
సచ్చరిత్రవి సేకంబునమసిపోయె;
పెద్దలరిగిన త్రోవ పలువింతలాయె;
పలుమతెన్నులయెనాంధకబలము పోయె."

ఆర్. శేషగిరిరావు,
మదనపల్లె.

Women's Indian Association.

Officers.

President: Mrs. Annie Besant
Secretary: Mrs. D. Jinarajadasa
Secy. pro. tem: Mrs. Cousins
Treasurer: Minakshiamma
(Mrs. A. Mahadeva Sastri)
The Secretaries of all the Local Branches.

Objects.

To present to women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands; for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

To band women into groups for the purpose of self-development and education, and for the definite service of others.

Membership.

Women who agree and will co-operate with the objects of the Association may be members.

Groups of women having the same aim can be affiliated to the Women's Indian Association without change of name or organisation, if desired.

Organisation.

The Association has a central organisation at Adyar, Madras.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Head-quarters.

The aims and ideals and work of the Association are on a religious basis.

The Association was started on May 8th, 1917, at Adyar, Madras, and has grown and increased steadily ever since. It now has 48 Branches and over 1,500 members.

There are now Branches at:

Tamil.

Adyar, Madras (Head-quarters)
Coimbatore
Chingleput
Enangudi
Georgetown, Madras
Guntakal
Kattalum (2)
Kumbakonam
Madura
Mayavaram
Namakal
Ootacamund
Pollachi
Salem
Tanjore
Thirumiyachur
Trichinopoly
Vellore
Vettaikaranpudur
Viralimalai

Kanarese.

Bangalore
Hospet
Saklaspur
Thirthahalli
Hyderabad

Malayalam.

Alleppey
Badagara
Calicut
Ernakulam
Munchirai
Tiruvattar
Ottapalam
Trivandrum

Telugu.

Bellary
Chittoor
Madanapalle
Chikmagalur
Mysore

Gujarati.

Bhavnagar
Bombay
Nandod
Surat

Hindi.

Benares
Lashkar
Nagpur

Bengali.

Rishra

Unattached Members Group.

Work.

The work of the Branches depends on the capacity and wishes of the members. In most Branches Hygiene, Domestic Economy, Elementary Science and other subjects are studied in the vernacular; where possible English is taught. Many Branches learn needlework and cutting-out. All Branches are encouraged to study subjects of National importance and interest, to read a newspaper and keep in touch with current events. In some cases a Branch has started classes to teach and help poor women and girls in various ways.

Branches meet usually once, twice or three times a week, but some meet daily and two fortnightly.

Most of the Branches send in reports and are meeting regularly and doing good work.

Help is given from Head-quarters in the suggestion of subjects to study, books to read and possible lines of work to be carried on.

Funds.

There are no subscriptions to the Association; it is hoped that the expenses may be met altogether by voluntary contributions and donations.

Stri-Dharma.

This paper is the official organ of the Association and is issued, at present, free to members. To non-members the charge is As. 1½ a copy, As. 2 to subscribers by post, As. 3 per V. P. P. *Members and friends are invited to send donations towards the heavy expense of printing, paper and postage, etc.*, so that it may be possible to continue to send the Journal free to members and those unable to spare the money to buy it.

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